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droll relations illustrative of what was considered facetiousness in that time.

In the same volume are contained, "incidental remembrances of the two ancient families of the Savages"—and "a description of the barony of Ards," which will be read with interest by persons connected with those families, and that part of the country.

The book is badly printed, on coarse paper, and does no credit to the enterprise of the publisher, or the typographical skill of Belfast.

NOTICES OF BOOKS.

Remains of the late Rev. Alexander Fisher, Minister of Queen Anne-street Congregation, Dunfermline; with a brief Memoir of his life. By the Rev. J. Brown.—Edinburgh, W. Oliphant; Dublin, W. Curry and Co.

The Rev. Alexander Fisher, the deceased author of these Remains, was born at Chirnside, in Berwickshire, in 1802. He very early discovered a decided inclination to devote himself to the work of the ministry in the Scottish church, but the circumstances of his parents were such, that his father deemed it necessary to breed him to business; and he was accordingly apprenticed to a woollen draper, in Edinburgh. In 1815, when he had been for some time in this situation, the son of an intimate friend of his father's came to attend the University of Edinburgh, in the prospect of becoming a student of divinity in the Secession church. As young Fisher still retained a strong desire to follow, if possible, that course, he made an arrangement to wait upon this young friend every evening after the shop was shut, to receive instructions in the elements of the Greek language. He had already obtained some acquaintance with Latin before he went to business. During that winter he attended the Humanity class in the University, devoting to it, the hours he was allowed for his meals. When it became necessary for him to attend the Greek class, the hours of which would have interfered altogether with his business, his master kindly consented to remit the remainder of his apprenticeship, and thenceforward, he devoted himself undividedly, and with extreme ardour, to the prescribed course of literary and philosophical study, preliminary to the course of Divinity, upon which he entered in 1820. For five successive sessions or years, he attended the Divinity Hall, and acquitted himself in all the prescribed exercises, to the entire satisfaction of the professor of divinity and of the presbytery of Edinburgh. During this time, he wrote occasionally for some of the periodicals; he collected and edited a selection of striking passages from the works of writers on divinity, under the title, "Theological Gems," which has been frequently reprinted; and a memoir of Alexander Clark, which has reached a second edition.

The mode of procedure, with respect to ministers in Scotland, is, that when the divinity student has completed his course to the satisfaction of the presbytery to which he belongs, he is licensed to preach as a *probationer*, without being ordained, and in that capacity he remains, until called by some congregation to be their pastor, when he is ordained to that particular charge, by the imposition of hands,

by several of the ministers of the same presbytery, and he is then said to be placed. Mr. Fisher's sermons, while a probationer, were much approved, and he soon received three several calls from large and respectable congregations. These calls were referred by the respective presbyteries, in whose bounds the congregations were, to the Synod, to decide which Mr. Fisher should accept: he himself expressed a strong disinclination to accept of the call from Dunfermline, arising from a conviction that he was unequal to the labours of so large a congregation, as he was in a very delicate state of health. To that congregation, nevertheless, he was appointed by the Synod, and he was accordingly, by the united associate presbytery of Dunfermline, solemnly set apart by prayer and the laying on of their hands, to the office of the holy ministry, and to the pastoral charge, on the 20th March, 1827.

As long as his health permitted, he appears to have been an active, energetic, and exemplary minister. A workman that maketh not ashamed—rightly dividing the word of truth—catechising the young, and visiting the sick. He died of consumption, on Saturday, the 26th of September last.

For him, we may humbly trust, that to die was gain, for it was to depart to be with Christ. The present volume of Remains, consists of eleven Sermons, two Lectures, six Communion Addresses, and part of a memoir of a deceased sister. Judging from these, we should say, Mr. Fisher was a man of sound sense, orthodox principles, and fervent piety.

Memoirs of Madame du Barri. Translated from the French. In 3 vols. vol. first, being the 29th volume of Autobiography.—London, Whittaker and Co.

THE woman of whose professed memoirs we have here a middling translation, was the mistress of many men, and finally of Louis XV. She was also guillotined in the Revolution.—From the story of the preservation of the manuscripts related in the first chapter, it seems to us highly probable that the book has not even the questionable merit of authenticity; and, in any case, a retailer of the *liaisons* of a courtesan, has small claims upon our gratitude. The same individual translated Vidocq. As he is evidently but an indifferent French or English scholar, and seems to have a natural inclination for wallowing in the mire, we wish he would turn dustman, or scavenger, or take up some other honest and dirty calling, congenial to his nature, so as to pester us no more with the adventures of French thieves, or—vile persons of either sex.

PERIODICAL LITERATURE.

The Edinburgh Review.—No. 100.

THE centenary Number of the Edinburgh Review, has for its leading article a consideration of the works of two of our countrymen. These are, lectures on the philosophy of modern history, delivered in the University of Dublin, by Dr. Miller, then a fellow of T. C. D. and now master of the royal school of Armagh; and the Mahomedanism unveiled of Mr. Forster, chaplain to the learned and excellent

bishop of Limerick. The critic says, "The object of our modified enquiry was, the nature and success of their providential commentary upon the earlier history of the Ottoman power and the Mahomedan religion. Two Irish writers have recently rushed into this field, with a fervour characteristic of their nation, and with a literary commissariat, well provided for pushing as far forward in their mysterious enterprise, as its nature will admit." But with this sneering compliment to the undeniable literary attainments of these authors, the favourable part of the critique, if even this can be so considered, terminates; the rest is a severe attack on all attempts to trace and point out the completion of the designs of Providence, in the events of history, which the reviewer characterises as an enthusiastic and unwarrantable presumption, abusing a solemn evidence of the christian faith, (prophecy,) into the prurient gratification of a disputatious and fanciful curiosity. We have already, in our notice of the last Quarterly Review, expressed our own opinion of the Rev. Mr. Forster's work, (the learning ingenuity and research of which, however, we willingly admit,) in terms of deprecation sufficiently strong. To Dr. Miller we think the Edinburgh Review has done very little justice. The reviewer selects a single chapter of his eight-volumed work, in order to make him the representative of a school of writers, against which he confesses, *a priori*, a prejudice of the strongest kind. We are as much opposed as any man can possibly be, to presumptuous tampering with Holy Scripture, and we are quite willing, so far as we ourselves are concerned, humbly to shut up the question in the wise saying of the prophet, who recorded for our learning that the things that are revealed are for us and for our children, but the hidden things belong unto God. There is much, however, in the article under consideration, that savours more of scoffing and abuse, than of pure religion or sound argument. It is very easy, and very unbecoming, to stigmatize the learned labours of two such clergymen as Dr. Miller and Mr. Forster, as a tissue of modern prophecies steaming from the vaticinatory tripod of a school of wild enthusiasts.

The second article of this Number, is an attack on Mr. Sadler, and a defence of political economy, a subject in which every body knows the Edinburgh peculiarly rejoices.

There are two papers on Geography, one Lieutenant Maw's Journal of a Passage across the Andes. The other, Sir Rufane Donkin, on the course of the Niger: on subjects of this nature, the Quarterly Review is immeasurably superior to the Edinburgh. An article on Etruscan Antiquities reveals very little that is novel on that most interesting subject.

The amusing articles of the Number are, the review of four works on Constantinople; viz. Captain Frankland, Madden, Dr. Walsh, and Mr. Macfarlane; Southey's Colloquies, and Walter Wilson's Memoirs of the Life and Times of Daniel Defoe, the well-known author of Robinson Crusoe, Moll Flanders, and many other exceedingly able, and some very blackguard books. We have heard twenty people say Defoe was a Frenchman. He was really the son of a butcher in St. Giles's, Cripplegate, in which parish he died in poverty and wretchedness, in the 70th year of his age.

On the whole, we think this is a good number of the Edinburgh, and does credit to the new Editor.